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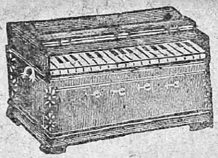

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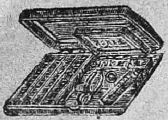

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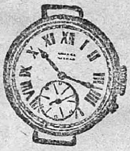

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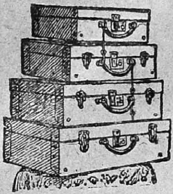

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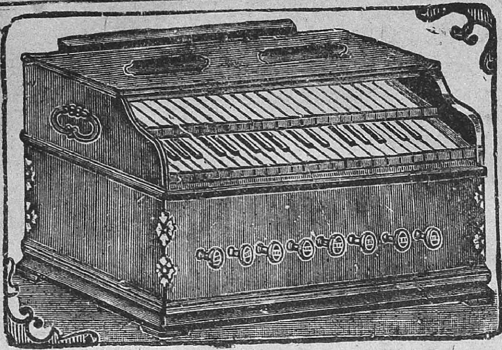

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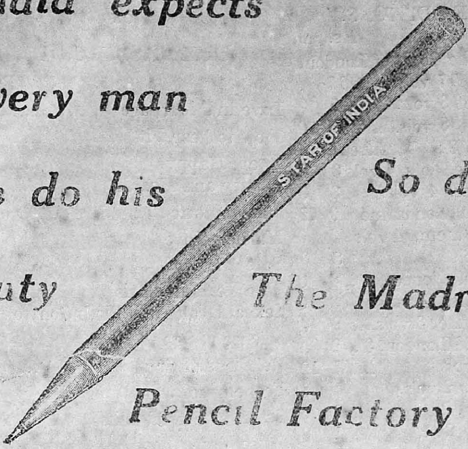

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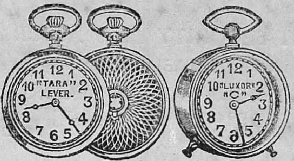

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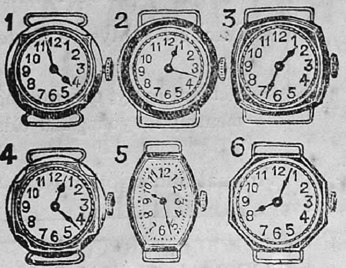

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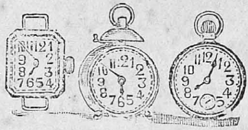

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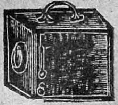

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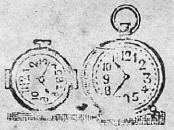

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THE SCHOLAR

VOL. 2] SEPTEMBER 1927 [No. 12

CASTE OR SOCIAL SUICIDE?

BY P. V. AGHORAM IYER, B. A., B. L.

(Concluded from our last issue.)

ON the whole, it should be said that the attempts made to destroy caste or to level or leaven it exceed in strength and vitality attempts made to maintain and preserve it. The best intellects of the nation are ranged against it. A much smaller body of Indians are consciously engaged in defending it against attacks and maintaining it against odds. Is the levelling or leavening progressing satisfactorily, or are we advacing sufficiently towards caste-abolition, if we must have the latter in the country's interests? Has not the best work been done by men engaged in and devoted to the service of the land to warrant the production of satisfactory results at this point of time? If the proof of the pudding be in the eating of it, our social progress is not yet satisfactory. Communalism rears its ugly head with greater force than before in some parts of India and chokes the current of the national life. If the Hindus are getting united in certain respects and under certain leaders, they are getting divided from each other in certain other respects and under certain other leaders. Integration and disingration are going on side by side, as in the case of every organism. At certain times, constructive forces tend to prevail, but often perhaps the opposite forces prevail and we really don't know our way. We have not yet attained the conditions of a healthy social life, to help us to function as a vigorous political

body, jealously safeguarding our national interests. The inefficiency of our social institution is pointedly noticed by us to day, because of its inequality to modern life. It gives us but a poor equipment for the battle for freedom which every country has to fight in these modern times; and we would not perhaps be so acutely conscious of this disease, if we had not the unusually difficult conditions of to-day under which to struggle for national freedom and to maintain it when won.

Is caste-abolition then possible, assuming it to be necessary in the country's best interests? Could we rub off the history of centuries and possibly milleniums of social growth along a particular line? Do social institutions change as rapidily as forms of Government? Are revolutions possible in social affairs, as they have been proved to be possible, by History, in political affairs? What are the corner-stones of caste rigidity to-day? Would the masses of Hindu people accept inter-dining as a normal rule of life? Is there a level of habit-culture common to the different stratifications in Hindu society, that interdining may become a common feature of our social life? Is a revolution in matters of marriage so easy then? Could remedial social legislation cure the trouble? Would an enabling legislation be a sufficient recommendation to people to resort to it? Does the history of social lesgislation for communities warrant our hopeful conclusions in this matter? Is the economic pressure which is grinding the Brahmins, as every other community to-day, sufficient to make them give up their age-old institution? Would they, under it, adjust themselves, and promote marriages of girls after puberty, intermarriages and re-marriages of widows? If the history of the Hindu community be read aright, the chances are, that the Brahmins would rather perish than give up their institutions as a community. If that be the case, caste fusion on the lines reformers want is as far away from us as we can imagine. As a community the Brahmins would observe the prohibitions as to interdining and inter-marriage. Through them they would uphold caste-exclusiveness. It is reasonable to suppose then, that our historically acquired social character, through milleniums, could not be given up by us. If Brahmins climb down and the non-Brahmins by vigorous work capture the strongholds of

Brahminical influence and raise their standard of daily life, where they are wanting, to the Brahmin's level, the leavening would progress satisfactorily.

Possibly then, this bitterness of caste-feeling may disappear from us, and we may get social cohesion through other means than an insistence on inter-dining and inter-marriage. We may not venture to look into the dim and the distant future. But it appears to be fairly certain that we cannot make a clear sweep of caste in the coming two or three centuries. I am not so much enamoured of the institution of caste as to dread or regret its abolition, if it should ever become possible amongst us, in the higher ethical and political interests of the country. I only fear savage hands being laid on it by unthinking and unprincipled people. I only fear that in the reformer's zeal to get rid of this social evil, he may not voilently do away with an enormous amount of good it has done for us. It is easier to pull down than to build up.

If a modification answers the ends we have in view, wisdom requires us to try and work it. We talk cheaply and with a sort of banter on our lips, as though we had only to deal a few blows to pull down the edifice. We picture to ourselves only the prospect of occupying the strongholds now in the hands of those fortunately above us; we forget all the while that there are numerous communities below us who challenge our position and claim equality with all above them, but whom we have so long contemptuously put away from us. It is not imagined in the same breath, how social ties would slacken and snap, if our caste abolition is the result of a fierce orgy of destruction. It is possible that ultimately some order will emerge from out of all this chaos; but builders of societies run grave risks in going along so recklessly. Taking average human nature, and Hindu nature particularly into the bargain, homogeneity by abolition, however much to be desired, is not a practically attainable ideal. Nor is caste an unmixed evil that we must work for its abolition. Discriminating modifications must be boldly made in the country's best interests, so as to produce the healthiest conditions for political progress. Responsible leaders from all castes may confer and devise suitable changes to be introduced in the social body. So far as the process of levelling and leavening is concerned, who does not desire that the country should march more rapidly than

it does now? Brahmins have not climbed down and made gracious conce sions, thereby deserving the esteem and confidence of the other castes. In the matter of the removal of untouchability, their obstructionist attitude is unwise and inexcusable. They are sinning against the nation. They who are the custodians of the Hindu spiritual treasures have not opened the chests and permitted the participation of all the castes in them. Upon them has devolved in a special sense the task of spreading the light of learning and spiritual knowledge among the remaining castes. They by their active encouragement and support have to help the backward communities to improve and come up to their level. They ought to give up the advancement, material or spiritual, of their community exclusively, in favour of the good of the whole society. They are somewhat in the position of the Samurai of Japan; a generous gesture from them, an act of genuine sacrifice by them in the interests of the whole society would disarm suspicion, and draw the lower castes closer to them. In numbers, they are very much fewer than other castes. In learning and enlightenment they have not to fear from the rivalry of others. In their blood they have inherited spiritual traditions sufficiently, that they can by an effort of their will, learn to take a long view of things, and sacrifice themselves for the common good. The education and amelioration of the back-ward communities will not be promoted with zeal by any foreign agency. The government, in the nature of things, cannot have our interests in promoting social unity. It is more reasonable to expect Brahmins to yield their entrenched positions than to ask the unfortunate classes and castes to wait till the end of time. Even from the point of view of abstract social justice, it is proper to ask those in the enjoyment of power and privilege to let them go for the general benefit of the commonwealth.

It must also be admitted that the problems of this country are like those of a continent, and that we, even the Hindus, are an enormously large body of men, numbering over two hundred and thirty millions, inhabiting an area more than half the size of Europe. It takes a very long time indeed for an idea to permeate mass-life of these people. The very vastness of the country and the teeming populations

we have to deal with, make it inevitable for things to filter down to the very bottom of the social structure very slowly and almost imperceptibly. Foreign conquest and centuries of foreign rule and foreign exploitation have brought economic ruin on the country and sapped the moral vitality of the people that you cannot look for the usual initiative in doing things we notice in other communities. The progress of the nationality sentiment is going on with snails pace in the land. The illiteracy of the masses is appalling. The scorching heat of a tropical climate enervates the people so completely that they get exhausted in life's resources before their time, make feeble efforts when they live and die prematurely. The injury is aggravated by the admonitions of a false philosophy of fatalism which has taken hold of the people. The mission of India is then declared to be spiritual and to take the bread of life to all the nations of the earth. This idea is expressed with such clumsy emphasis as to make it appear that we should never strive to be free from foreign domination, as our efforts are foredoomed to failure. The net result would appear to be that the caste problem of India is a difficulty which is, so to say, of a pueinordial character like a thing of nature. As the individual in search after moral perfection, struggles against his baser nature, India in pursuit of her politicial freedom would appear to struggle against the bonds that caste has tightened round her neck. If this aspect of the problem is remembered, we may drop our fretting and fuming attitude.

It is a mistake again to think that caste-reform is required only in the political interests of the country. In the general impoverishment of the national life, the political malady shows its worst form to us. The evils of our slavery appear altogether unrelieved to us. Nor does the winning of our freedom mean Heaven, any more than it has been so to other countries. This freedom is required by us, because, without it, we cannot grow in any other walk of life. Measures of internal reform in education, sanitation, medical relief, development of the country's resources, etc. then begin to engage our attention. We would promote caste-reform even as an end in itself, to bring about more cordial relations between social groups in the society—a real caste-reform would knit lasting ties between the different social groups. Then, religion, which is a specialised

activity of the Hindu people would gain immensely from caste-reform. In the past, much caste-reform came through religion. The study of the mind and the exploration of its powers and possibilities is carried on with greater scientific exactingness and more persistence by the Hindus than by other communities. Religion is to us a constant grappling with our lower nature, to help the spirit be his own master. If the different parts of the social body should pull together with amity and unity of purpose, this grand science of life should be better studied by us and yield still greater results. From all points of view, the evils that afflict the Hindu Social body require drastic treatment. A handful of "homeless rags" who tap the springs of spiritual culture, and by their will and discipline do all they can to dissolve the mystery that overhangs life do not make a nation. The education and the general efficiency of the bulk of the people are a sure index of a nation's attainment. These teeming masses are of the society and of the world. If anything you do for them should affect their lives, you must do it through a medium which is most effective and will reach them surely. If national good means the advancement and well-being of these people you cannot long ignore these social evils. If so ignored, they are like sores that fester in an organism, and before long poison the blood and lead to death. To think that there are no evils is either sapiency or foolishness. To think that time will cure them, and that we should not hurt by forcing the slow pace of time, is a bad reading of the history of man. There is no position that man occupies today, which was not worked for and attained by him in the past. Nor need we run into fanaticism and think that caste-reform, if possible by its abolition, is the crux of the Indian problem. It is one of the great vital questions affecting our life and well-being. But we have not, for that reason, to assume that we have solved every other, or that their solution is not for us, unless we reach this one solution. As disunion is one of the saddest misfortunes afflicting the country and as the curse of it has been for centuries on us, and as the caste system in its present form has presented more obstacles than facilities for union, it behoves us to think furiously about it and to set to work with all the earnestness we can command to remove the obstacle and create the conditions for healthy corporate action. Only so can we avoid the social suicide that may otherwise overtake us!

THE POEMS OF THOMAS HARDY

BY N. R. HARIHARA IYER, M.A., L. T.

(Continued from last issue)

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Birds, beasts, and animals

He prayeth well, who loveth well
Both man and bird and beast.
He prayeth best, who loveth best
All things great and small.
Coleridge.

We have seen how the poet's heart beats in warmth and affection towards little children. The same tenderness inspires his whole outlook upon animals' nature. A long life in the remote interior, daily contact with nature's ways red or quiet, and an observant eye on creatures that crawl or fly or creep opened the vision of the kindly onlooker. He knows that the vespering bird is heralding spring. Leaning on his gate, he watches birds at nightfall in winter. The moth and dumbledore, the sleepy fly and the long legs settle on the paper on which he is writing at midnight, in the poem 'An August Midnight'.

"God's humblest, they!" I muse. yet why?
They know Earth's secrets that know not I.

That birds have a wisdom of their own is impressed on his mind when he sees the caged thrush freed, and gaining the freedom of the air.

"They cannot change the Frost's decree,
They cannot keep the skies serene!
How happy days are made to be
Eludes great Man's sagacity
No less than ours, O tribes in treen!
Men know but little more than we
How happy days are made to be"

(The caged thrush freed and home again) P. P' P.

Birds caged hurt his deepest feelings and the 'caged goldfinch' on a recent grave moves his large pity. The bird hopped from stage to stage in the cage attempting to sing and inquiring why it was left there. Closeness to nature has undermined the faith that

'Each songster, tree and mead—
All eloquent of love divine—
Receives their constant careful heed;'

and 'such keen appraisement' has no meaning for him, he does not share it.

The sight of birds in quest of food not easily got, and their helplessness, he has pictured in 'Birds at a winter nightfall' and 'Winter in Durnover field.'

The flakes fly !—faster
Shutting indoors *that crumb-outcaster*
We use to see upon the lawn
Around the house.
* * * *
And all *the berries are now gone.*

In 'The Farm-woman's Winter' the old woman fondly *dreams* of

'*Hopping casement-comers*
* * * Were foodless not all!

The insistent pressure of the birds' sorrows upon Hardy's thought that mars even one day of joy for him can be noted in the "Reminder" (T. L), in which a thrush is driven by starvation to eat a rotting berry thankfully. In a poem of 12 lines, the contrast between the poet's room painted with ruddy rays by the Christmas blaze and the scene outside is brought out. Alive to the least sound—the poet turns his eyes outside and asks:

'Why, O starving bird, when I
One day's joy would justify,
And put misery out of view,
Do you make me notice you !'.

'The starlings on the roof' of the house vacated by the old and occupied by new tenants muse on the tones of those below, so different from the bland ones of those who are gone in vain search of an entirely happy home-

"They will drag their housegear ever so far
In their search for a home no miseries mar;
They will find that as they were they are,
That every hearth hath a ghost, alack,
And can be but the scene of a bivouac
Till they move their last—no care to pack!'.

'The puzzled game birds' pierce the poet's feelings. His has been a life devoted to schemes against the sport of shooting which is so cruel and has dried up all true chivalry in the heart of men—the protection by the strong of the weak. Man is master of creation in a cruel fashion only. So trustful are the game-birds that they cannot think that they who fed them are so treacherous as to kill them.

'If hearts can house such treachery
They are not those who feed us
When we weᵊɹ young—they cannot be!'

A passage in 'Far from the Madding Crowd' is apt in this context:

'Oak was an intensely humane man: indeed his humanity often tore in pieces any polite intentions of his which bordered on strategy, and carried him on as by gravitation. A shadow in his life had always been that his flock ended in mutton—that a day came and found every shepherd an arrant traitor to his defenceless sheep. His first feeling now was one of pity for the untimely fate of these gentle ewes and their unborn lambs.'

How far has man travelled from natural sympathy in 'Wagtail and Baby'! (T. L) The baby watching found that the approach of the perfect gentleman only frightened the wagtail drinking at the ford. There was some bond of friendly feeling between the bird and the other animals—the bull, the horse and the mongrel—that created no fear in the bird's mind, though they disturbed the waters almost dangerously to the little creature. The baby fell athinking of the fright caused by the *man* to the bird.

His loving descriptions, in sheer delight, of the swallows flying above the rivergleam in wet June's last beam and the moorhens ripping their way through the streamshine surpass any poet's observation and rendering of an evening scene over a river

'Planing up shavings of crystal spray
A moorhen darted out.''
(,Overlooking the river Stour'.)

How responsive and sensitive were the love-birds to the stress of silence brought by the pent thought in the poet's mind of his long journey to the city. Personal feelings deepen and colour the despair of the love-birds in their billing and the dying fetch in their tiny tnne. What poignant smarts in the pining for the mate!

'O, his speech that chilled the love-birds,
And smote like death on me!'
(Her love-birds)

In the poem Robin (in M. V.) the robin soliloquises and reviews his happy days of summer and, in the snows of winter, goes to death without grief.

The lines in the 'Rambler'
'The whir that shakes the night-hawks' throat
When eve's brown awning hoods the land'

are a picture of uncanny suggestions of havoc about him by the bird of prey. In the poem 'Afterwards' (in M. V.) full of personal and intimate revelations and touches, he notes how the 'Dewfall hawk comes like an eyelid's soundless blink' and in this again he thinks of little creatures whom he strove to shield from harm though he could do little fer them: and

'The hedgehog travels furtively over the lawn.'

When the peacepeal rang, after a silence of four years, the wistful daw in the nests of the belltower feared he was being snared. He sought a home in a damp dark ditch: such is the force of misunderstanding not only above, but in the world of letters and statesmen.

'—So mortal motives are misread,
And false designs attributed,
In upper spheres of straws and sticks,
Or lower, of pens and politics.'

The Peace Peal (H. S.)

And Hardy knows enough of critics misreading him!

The sight of the blind giant led by a dwarf at a 'County Fair' (M. V.) is unforgettable. It is the sorriest of pantomimes. The gaint obeyed the string of the dwarf, like one Fate bade, meekly and timidly.

In the noble little poem 'The Blinded Bird', the poet's deepest grief bursts out. The singing goes on zestfully though the red-hot needle has blinded it before it could fly. Does God consent to this? What cruelty to the little creature and what glad outpour of melody in return! One stanza must be given

Who hath charity? This bird,
Who suffereth long and is kind,
Is not provoked, though blind
And alive ensepulchred?
Who hopeth, endureth all things?
Who thinketh no evil, but sings?
Who is divine? This bird.

'The Blinded Bird' (M. V.)

In 'Last Words to a Dumb Friend', he celebrates his dumb friend's passing to the dim beyond. Since the thought of the

dead cat brings associations, now painful, he would blot outeach mark left behind by the pet. The little fellow has lost his insignificance—in death, for

'This home, which scarcely took
Impress from his little book,
By his faring to the dim
Grows all eloquent of him.'

and the speechless thing does

"Loom as largened to the sense,
Shapé as part, above man s willt
"Of the imperturable.

Rightly and naturally does this love of creatures great and small create for his mind a charm in the mood of the mourner who would wish his little white cat live, whatever happen to the record of Rome's greatness, and who makes for it a grave in the 'ancient dead's long home' near the old Roman grave-mounds in Casterbridge. It is the human and humane in daily life that moves the poet, as we saw in 'The Roman Road' and 'By the Barrows',—not the merely historical and traditional. And Hardy 'consecrates to endless time the pinch of unseen, unguarded dust' of the lark that Shelly heard, in the poem 'Shelly's skylark'

'Maybe it sleeps in the coming hue
Of a grape on the slopes of yon inland scene'.

The Fallow deer at the lonely house is a weird poem. The deer looks in from the sheet of snow outside and wonders, while th- room is lighted by coloured lamps. Midnight appeals to the poet with all its mystery.

Pascal said, 'The more I see of men, the better I like dogs.' Pascal's praise is rich. Poems in which dogs appear are not many in Hardy. 'Ah! are you digging on my grave' in S. C. is a set of verses full of horrid irony and illustrates Pascal's thought. In a like mood is the poem 'Why She Moved House' (The Dog Muses). The dog is a silent commentator.

'And where she is she gets no sun.
No flowers, no book, no glass!
Of callers I am the only one,
And I but pause and pass' H, S.

Though the dog 'Wessex' is a popular personage and thinks with joy of his walks and rare smells, and of his mistress and

the folk with whom he lives, yet in the midst of his dreams of a life of a thousand years for his favourite brook and meadow 'a dubious ray

> At times informs his steadfast eye,
> Just for a trice, as though to say,
> "Yet, will this pass, and pass shall I ?".

Horses are regarded tenderly and the lines

> 'We climb the road
> Beside a chaise'. We had just alighted
> To ease the sturdy pony's load
> When he sighed and slowed'

(At Castle Boterel.) (S. C.)

remind a reader of Lord Morley's like kindness of treatment of his horse in going up the road to his home on Hog's back. 'Horses Aboard', in Human shows reflects the wondering thoughts of animals that share the glory and horrors of war. After death they are classed as 'war-waste'. Horses are very sagacious and one can share the poet's pitying thought that,

> They appear wrenched awry.
> From the scheme Nature planned for them,
> ....wondering why.'

* * *

In 'no buyers' in Human shows the pony, too old to 'steer the disjointed waggon straight' of the man with cradles and chairs for sale, is in perfect sympathy with his master.

> "He mirrors his master in every item of pace and pose:
> He stops when the man stops, without being told,
> And seems to be eased by a pause"

The proceedings of auctioneers in a cattle market, very unpromising matter for a poet or poem. are rendered into art with a vibrant emotional experience as the core. Cows, calves, heifers, and bulls 'worth the money to kill and give away Christmas for goodwill' await their doom. The auctioneer's eloquent tributes to the qualities of the cattle, the little torturings of the helpless animals, and the heartlessness of man which is pungently and satirically expressed in the phrase 'Bags of Meat' applied to them leave an impression on the sensitive mind that is silently pervasive. The last lines may be quoted.

> East beast, when driven in,
> Looks round at the ring of bidders there
> With a much-amazed reproachful stare,
> as at unnatural kin,

For bringing him to a sinister scene
So strange, unhomelike, hungry mean;
His fate the while suspended between
A butcher, to kill out of hand,
And a farmer, to keep on the land;
One can fancy a tear run down his face
When the butcher wins, and he's driven from the place'
Bags of Meat. (H. S.)

The reader recollects the story of Bernard Shaw running after some schoolboys, to flog them, who were torturing some bulls by the tails.

Reference was made to the poet's lifelong crusade against sports of shooting. The essay will be complete only when his message of commendation, read at a meating at Taunton to protest against 'blood' sports, is given.

'The human race being still practically barbarian, it does not seem likely that men's delight in cruel sports can be lessened except by slow degress. To attempt even this is however, a worthy object which I commend'
(From the Rangoon Gazette of 14–4 -27)

In January '24 at the centenary of the Royal Society for the prevention of cruelty to animals, Hardy wrote an ode on the progress made during a century of work for the noble cause. Though a 'larger louder conscience' prevails today, yet human hearts do not heed the 'call of honour' towards protecting those who are frail and dependent.

'We see
How helplessness breeds tyranny
... ...
And on we labour hopeful."

The appeal is to mercy in the human breast.

'And "Blessed are the merciful!"
Calls a yet mightier one,'
(Compassion.) H. S.

The bird-catcher's boy who expostulated with his father on his trade.

'Father, I fear your trade:
Surely it's wrong!
Little birds limed and made
Captive life-long'

and was chastised left his home one night for good. Father and mother waited and waited for his return. The wind playing on the wires of the cages one Christmas night later reminded them of Freddy's manner of groping his way in the dark by sweeping his fingers on them. Their faces were aglow; 'Freddy's come'. Search said 'Freddy is gone' and Freddy was found washed ashore by the tide. A grim, but sad story to break the heart of parents.

We have now known enough of 'intimate accents' in Hardy's self-revelation not to be surprised at his attitude towards flowers. In two early pieces—"Flowers from Italy in Winter" and "The Last Chrysanthemum"-(P. P. P.) he deplores the lot of the 'exiles' from Italy and wonders what these are pondering, in England, sentient as they are. They would not grow on the new soil and no sign will remain of their native place. The Last Chrysanthemum puts forth its beauty too late, in winter. Does it hope to stay the stress of winter by this alluring show like a thing working with a mind? yet the flower is only a mask 'Worn by the Great face behind'.

In his later lyrics, leaves and flowers and plants, and their fate inspire reflections and memories, memories of the beloved touchingly drawn in his poems of 1912—1913. The Frozen Greenhouse in "Human Shows" is the memory of a day when, 'the stove being forgotton as we went to bed', 'the plants are frozen dead', a memory now revived and saddened by the thought that

—She who grieved
At the sad lot
Of her pretty plants
* * * *
Herself is colder
And knows it not.

'The Fading Rose' in "Human Shows" inquires where she is gone who used to come and muse on her, and the answer

"She *must get to your* underground
If any way at all be found"

emphasises the hope and faith, already noticed, of transformations of the dead into flowers, leaves and branches, transformations by quality. In conclusion, Mr. Hardy's words in the Apology to 'Late Lyrics and Earlier' of 1922 may be quoted in part.

" ... ... Pain to all upon it (globe), tongued or dumb shall be kept down to a minimum by loving kindness, operating through scientific knowledge * * *.

He is distressed by the huge killing, breaking and suppressing caused by man against the law of kinship and one-ness, blown to him by the wind in the wide dusk.

"* * *. Lift up your eyes,
Behold this troubled tree.
... ... —
Or far and strange-black, dwarfed, and browned,
They are stuff of thy own frame"
The Wind blew words. (M V.) (*To be Continued*)

THE ROMAN AND THE BRITISH EMPIRE

BY N. S. VISWANATHA IYER, B. A., B. L.

THIS is the title of an extremely illuminating book from the pen of James Bryce, author of *The Holy Roman Empire, The American Commonwealth* etc The name of Bryce is one to conjure with in the field of political philosophy. Few are really his equals in respect of a careful marshalling of facts as also of the ease with which political principles are deduced therefrom.

The book was written about the year 1913 and published about 1914 just prior to the Great War. Obviously, certain political conceptions stated therein have to be revised in the light of the lessons the Great War has taught. But there are a fairly good number of principles bearing on political philosophy which may well deserve serious attention. A mind like that of Bryce could not avoid being attracted towards an investigation of how the grandest institution of ancient history—namely the Roman Empire, and of how Great Britian's proudest achievement, namely, the British Empire, were built up,

The test of 'modern state' is a 'unified administrative system'. The Roman Empire was the only institution in the ancient world that could answer this modern test. Other Empires were more or less aggregates of territories kept together by the power of particular persons or communities and lasted as long as the overpowering power itself was available. A 'unified administrative system' is a compendious nomenclature for expressing multifold conceptions pertaining to administration. It may be said that the Roman Empire functioned to make available the privileges of Roman citizenship for those who came under it.

Civis-Romanus-sum, i. e., 'I am a Roman citizen' was an invocation which was prized in the Roman Empire by the worldly as also by those who renounced the world to serve their God. St. Paul, who found in Jesus the Master to serve, discovered in Roman citizenship a privilege of which he was proud. Bryce analyses the various points that cover up a unified administrative system of which the ancient Roman Empire was a powerful expression and gives very interesting comparisons with what makes a unified administrative system in the British Empire of today.

When an empire is a unified administrative system, its functions cover quite a large range of activities, and the said activities have all to be understood and appreciated in the light of one useful test—"Whether the Empire in virtue of its administration kills the individual or perfects him." Whatever might be the views of Bryce in regard to this test, it is clear that the two empires are not quite a success in that they have practically crushed the Individual and made fetish of 'the state'.

The Roman and the Englishman have certain mental characteristics and attitudes in common. Both have a definite sense of 'Realism' and are least obsessed by sentiment. The principle of guidance in life has for both to be evolved out of the facts in respect of which solution has to be sought and not out of prior abstractions or ideations divorced from realities or even out of certain ethical standards or principles that may make life elevating. Roman history has much in common with English history in that the Romans and the English had to devise then and there suitable experiments of governing peoples of diverse races and creeds that come under their control. The experiments themselves that had to be devised had to be adjusted according to the particular exigencies and environments. Administrative institutions had to be carved in a way that could reconcile the needs of the governed with the conditions necessarily involved in imperial paramountcy,

The chief factor that made the Roman administration possible, effective and sufficiently enduring, was the development of the Roman Law. Modern Governments are founded on the root-principles of Law and Order. This conception is distinctly traceable to the influence of the Roman Empire on modern history.

Bryce discovers parallels between the Roman Empire and the British Empire of today in respect of the new situations that both the Empires had to face in virtue of conquests, the administrative experiments that they had to erect, the safe-guards that they had to discover for maintaining peace, the extent to which the conquered races should have a share in the responsibilities and the privileges of administration, the standards and ideals of conduct set up for those in charge of administration, the necessary devices by which men of capacity and discipline and ideals could be enlisted in administration etc.

Bryce has in the said book an interesting discussion of the relative Values of English and Roman Law in the future of the world and concludes that both are bound to have sufficiently far-reaching influence and range so that the one is not likely to over-power the other. But Bryce hopes they may draw nearer and a fusion, wherein both may have a place may occur. The conclusion that Bryce reaches is that the progress of the world is towards a more evident uniformity than is discoverable in religious beliefs or political institutions.

There is obviously one great defect running throughout the entire discussion of Mr. Bryce, and that is that Mr. Bryce does not command the higher political vision that modern politics needs and stands for. To the Roman as well as to the Englishman, the goal is not individual perfection in society, but social efficiency for the individual, or even to be more accurate, institutional efficiency at the expense of the individual. One could almost urge that this is possibly the defect running through all European systems of administration. Democracy, in the higher sense of the term, i. e., as an arrangement that can guarantee peace without and harmony within, has not yet been understood in Europe. The so-called representative institutions founded on adult suffrage can never be in the very nature of things, sound democratic expressions. Western civilisation has not discovered the way to maintain a well organised state where every individual has a place to function well.

The reason is obvious. Modern states in Europe are but militant expressions of group activities organised on belligerent foundations. A government exists not because it deserves to exist, but because it is sufficiently powerful to stand an attack. A class of peoples exists in a particular State not because that class has a function, but because that class has got sufficient strength in itself to stand attack from other classes.

As between a Republic like the United States and a dictatorial Government of the type of Mussolini's, there is in principle no substantial difference, as both are founded on the root-principle of 'competitive efficieney'. A condition of 'competitive efficiency' is evidently a belligerent condition where, if there is not bloodshed, there are worse things that that—trade conflicts, business jealousies, destruction of industries, class-conflicts, etc

Hence in the sense that democracy means affording the individual a vehicle for self-expression, Europe or America has not yet discovered the way of erecting bonafide democratic institutions. American democratic experiments have exterminated the Red Indian and are constraining the negro either unto extinction with lynching, or absorption to serve the white master.

James Bryce has shown in the book just the same defects as every western writer on political philosophy is prone to suffer from, and the result is that in spite of the lucidity of presentation, the thoroughness of details, and the tightness of grasp of the subject, there is not in the book anything like a higher political lesson which politicians or administrators may learn. There is also visible throughout the book abundance of supercilious jingoism—a special characteristic of every western writer. What mars the administrative experiments of European and American administrators and politicians is the assertive Jingoism visible in their utterances and acts. The very best of them have not the sense of sympathetic response, sufficiently powerful to prompt them to investigate into Indian history and ancient Indian Institutions with insight and patience. The basis on which they start their investigations is a supercilious presumption that India is barbarous and needs to be civilised. This mental taint is discoverable in writers of eminence as also in negligible commonplace clap-trap. Mr. Bryce even suffers from this defect and has not anything like an appreciative word for India and her institutions and the entire work is clouded by an academic vanity that obviously repels the reader.

It is difficult to say how James Bryce would have viewed the Wilsonian Gospel of 'Self-determination'. It has been the mischievous privilege of Western writers to delude the masses with set phrases like "civilization, progress" etc. It may be said with enough truth and reasoning that irresponsible word-picturing had led to some of the most bloody revolutions in history. Woodrow Wilson's announcement of the gospel of 'Self-determination' is an attempt the other way—to quiet down warring blood-thirsty competitive multitudes by a catching phrase. The attempt failed as it deservedly should. The gospel is a good enough gospel if the atmosphere is sufficiently receptive of the principles contained in the implications of the idea of

self-determination. Neither Europe nor America had received schooling in the preliminaries that should make the principle of 'self-determination', easy of fulfilment in practice. Western atmosphere can rear up a Bryce and others of his ilk with gloating ecstacy over a civilization, that kills and a Law that disintegrates the less assertive portion of humanity. But Europe or America has not recorded, nor is it likely to record, an achievement that may make for peace and prosperity throughout the entire world.

The reason for a tainted mentality of this kind is obvious. European civilization is the blending of Roman Law and Christianity as modified by the special environments pertaining to the particular people or nation. Roman Law is far too much of a mechanical type to permit of individuals or communities subject to it, growing into perfection. The creative side of life that makes life worth living—and that is the foundation for the humanising aspects of culture—was likely to wither away and possibly get extinguished under the strong arm of the Roman Law. Christianity, with all that it is and can be made to be, if correctly understood and applied to problems of life, pushed back humanity's cultural advancement several centuries back-wards in that it vitalized the most unscientific conception that redemption could be had only through faith in Jesus. In place of the Pagan faith that good life meant redemption, Christianity substituted a special faith in Jesus as the only pass-port to Heaven. European History is but the record of the achievement of a proselytising group of humanity under cover of missionary propagandism or commercial adventure. and the principles of Roman jurisprudence were indented on in the working of the administrative institutions incidental to the European enterprise and conquests, with the result that societies or groups of humanity that came in contact with European enterprise had been absorbed or extinguished or, as in India, have been fast disintegrating. Few adequately enough realize this distressing aspect of western culture. Bryce himself could not avoid this kind of—fanatical bias, and while discovering in Christianity a unifying—faith and standard of morality, has not a word of resentment against the proselytising attitude of the missionary adventurer.

It is the precious heritage from the Pagan that the world has to look to for redemption. "Pay unto Caesar the things that are Caesar's and unto God the things that are God's" is Christ's exhortation that ignores the realities of life. Life cannot be placed under water-tight compartments and no line of demarcation can be drawn between the compartments appertaining to God and those appertaining to Caesar. It is just a warped vision of this kind in European writers of eminence of the type of Bryce that has created in them an undue bias in favour of Christianity. Modern mass movements are a sufficiently vital challenge to this narrow sectarian outlook which is but the necessary corollary to an accentuated leaning to a monotheistic faith like Christianity.

The need for disseminating a correct kind of culture, that has neither the soulless mechanism of the Roman Law nor the proselytizing fanaticism of the christian West, is at once obvious. Responsible thinking cannot, in the very nature of things, be possible for western writers as even the very best of them have the propaganda-attitude of the proselytizing missionary. The duty of bringing to Europe and America a type of culture that guarantees bread for all, service for all and peace for all is essentially India's. It is India's privilege to have solved once the problem of human life in all its complicate aggregates by means of 'organismal interdependence'. Peace on earth is guaranteed only if bread is guaranteed and religious propagandism with hundreds of unity conferences and peace-demonstrations cannot avert a war where economic conditions give rise to one. How to live well and to let others live well has been solved easier in India than elsewhere in the world. The book of Bryce now under discussion does not afford any clue whatsoever in that direction. As to the details of the solution discovered in this country centuries ago, there is time enough to discuss them in an independent article.

THE VOICE OF RISHIS.

To Live is to Give.

BY T. L. VASWANI.

(From the address to Young men at the Ashram, Rajpur).

ALL these days you have waited and watched. I could not come. I did not come. Yet I knew the Ashram was in safe hands. And you were near to me in thoughts.

I come to this beautiful spot in the spirit of a pilgrim. I come to have your blessings. I come with reverence for all religions, all scriptures. They are sacred. Sacred, too, is the scripture of the Heart. Out of it I would fain speak to you at these morning meetings.

There is a voice I hear in the high winds of these ancient hills. It is the voice of the Rishis. Mistaken are you if you think the Rishis were ascetics. They were lovers of beauty They rejoiced in life.

Religion, I often say, is the worship of joy. In an ancient story a pupil comes to his Guru and asks:—"Master! What is Brahman?" Of all the answers,—and I shall not pause to examine them,—one which alike th eGuru and the pupil accept as in any measure adequate is the final one:—"Brahman is bliss" "God is the spirit of Joy".

And Joy and Love go together. The Rishis discovered that Love was the Law of Life. To live is to give. I would have you take home with you this thought this morning.

Give what you can; but give out of the abundance of your life; give in a spirit of Joy. To day there is joylessness in India; there is lovelessness in our public life. I ask you to spread sunshine and joy. Don't confound spirituality with asceticism. Spirituality is not the denial but the deepest affirmation of life. Spirituality is expansion of consciousness. Spirituality is communion with the spirit of beauty and joy. Dhruva, in the ancient story, was a star-like soul-beautiful radiant, rejoicing in his love of the lord. And Dhruva, we are told, became a star, the pole star! Dhruva-like must we be—radiant, rejoicing in life, rich in idealism, aglow with aspiration and optimism. India today is depressed. India needs all possible strength at this time. India needs a gospel of Shakti. And the highest *Shakti* flows out of the heart of joy, the Heart of Love.

IN DEFENCE OF THE PLAIN GIRL

(With Apologies to Fair ones)

BY ELVIRA

THE plain girl's "chances" are the best, and she is luckier far than her fairer sisters. 'Strange', you might say! "Proud to the tip of her fingers she might be, with fancy she might overflow, but her 'deadly' effect on men is nil," I hear you say. Yet think awhile and see! The love of woman she ever enjoys, for she is never a rival to any. Harmless as the wall-flower she is; good enough to talk to but never the one to flirt with.

And this is the thing! She is never the one to flirt with! Isn't it a fact that the plain girl marries earlier and often better than the fair-faced one? Haven't you heard of the plain girl in the story who secures her "prince" early enough, while her beaming sisters vainly waltz their bodies from ball to ball and feast to feast, finding partners in plenty for their dance, but of life-partners never the chance?

The fair girl inflames men, but the plain one wins them. The simple and homely girl is never on the matrimonial war-path—modest, patient, devoid of "hopes," she is never out for trapping men. Men are safe by her side and so they nestle close to her. As she makes no claim on them, they straightway love her. At least they freely move with her, from which loveful marriage is but a step.

The fair girl is ever a candidate for marriage. What a scare she is to men! Ever conscious of her own self she flaunts her wiles before them, her charms ever call aloud and lure: "Marry me and all will be yours." But wise men know that beauty is not everlasting and that ruin lurks behind it. The fair girl's charms will fade, while the plain girl can turn fair. Marriage may soften her skin, and enrich her colour, motherhood may give fulness to the angular form. Love, happiness and a husband may indeed work wonders upon her; but the fair girl, alas! is already in bloom and passion may only work havoc with her.

Wise men amuse themselves with fair girls but like to see them married elsewhere. No greater satisfaction is there for them than to have plain girls in their homes, and to know that fair ones set by the neighbours' hearths.

Where is the fair woman with the perfect married life? She knows that she is loved for her beauty. And this is not saying much. She scents the frailty of such love which never is of the soul but of the body; and so she tries to make up for want of love in the home, by seeking it elsewhere.

But the plain girl is faithful and true. She knows that feeling is the bond between her and her husband, and this is a stronger bond than all the bonds of the senses. Gratitude fills her heart, and gratitude is the strongest tie of Love. The plain girl gives her lord a costly treasure which the fair one's husband never learns to know. The plain one is a hundred times more womanly than the fair one, her passion is the deepest, her love the most intimate. Her love is a genuine wonder of the heart. Sure of his secret wealth, her husband is ever proud and gay.

Thus harangued to me one day a male friend of mine when he was by my side by the side of the plainest of all plain ones. But then another day I met him at tea-time in a restaurant, and this time he was paying homage to a flaming beauty. My greetings he received with utter nonchalance. What! Should he not have reddened with shame on seeing me? But no! he sat before me there in unconcealed bliss under the spell of that blazing beauty by his side. I couldn't believe my eyes Could you, my plain sisters?

THE PATH.

By. M. W. Lewis

With fullest love for Him begin;
With all thy heart, thy will, and limb
And soon thou'll find the strangest spy
Not I. but *I*, for I has died.
In breathless silence back you'll creep
With none to guide save Great Om's beat,
Within that Om, thine age long friend,
Whose guidance will be till the end.
Oh! ring of gold, within, of nameless hue;
Oh! boor of heaven by which we all pass through
Into that realm, God's kingdom bright,
Enternal Bliss, Immortal Light.

East—West

A COASTING VOYAGE.*

BY T. B. KRISHNASWAMY M.A., B.L.

District Educational Officer, Ramnad.

BRYAN Waller Procter—"Barry Cornwall"—was if Gosse's account of him may be trusted, wholly a landsman, who never ventured out on the sea, and yet by a *tour-de-force* managed to write one of the best sea-songs. We shall take a voyage along the coast of Ramnad, not by the arm-chair route with the help of gazetteers and maps, nor yet again by sheer power of imagi. nation, but by the sober matter-of-fact method, of actually getting into a boat and moving along from Sundarapandiapatnam on the borders of Tanjore to Mukkaiyur abutting on Tinnevelly.

We do so, because a sea view of a place is essentially different from that from land; the rocking swaying waves give springiness and elasticity to our tread and the bracing salt sea-breeze is healthful and inspiriting: in other words, it is such a pleasure and novel experience to ride the ocean waves, to catch the salt spray in the face and undulate with the undulating tide. Whether the first sailor was lured on by islands within view to win "fresh fields and pastures new" or in sheer disgust fled from his kind, it is not possible to say; but even the boldest must have kept his eye on land and likewise our voyage, not wholly an adventure, shall "hug the coast."

It is surprising how shallow the sea can be along the coast; and what a childish notion, that where the land ends and the sea begins, the depth would be immense, indeed miles and miles of measureless depth! The notion is doubtless derived from artificial ponds in parks with uniform depth all over. Behold now, the sea-weeds wriggling and the stirred up slime filming up and down as the oars dip and then we are at a decent depth quite close to the boat that takes us on our voyage.

How shall I describe the revels and terrors and glories of the sea!, its changing aspect under sun and moon; the blinding white glare of midday when even the blue waves are one shining sheet of silver, irradiating light; the opal and amethyst of dawn and eve; the light and shade and shifting tints under moon and starlight; "the live and limpid floor-work of the cloudless

* Being Chapter IX of A Pictorial Tour through Ramnad.

and sunset-coloured sea,"; "its translucent depths of water and divers-coloured banks of sub-marine foliage and flowerage"; and multi-coloured denizens "that with unshut eyes, sail round the world for ever and aye"; its awful solitude; and again, its stormy splendour, when the water bubbles and hisses with passionate fury, crackles and sputters and crashes into foam !

It would'nt be irrelevant to my topic the Pictorial Tour, for the greatness of Ramnad is in a large measure due to the sea, and land and water meet and blend and make up the sanctity, th beauty of Ramnad. Right-lobed chunks and round clear pearls the ocean bears, things sacred and beautiful, and the very sanctity of Rameswaram is in its many purifying waters. All the same, it might lead me far and I must forbear.

Many of the places we visit are fishing villages; some of them are ports; others have salt-factories; and yet others are sanctified by association with Sri Rama and his story: all of them at a distance show a sea wall of dense vegetation, behind which soars the temple tower, the mosque or the church-steeple. Then at closer view, the massed up landscape breaks up; the scattered elements stand apart. Cactus, cocoanut-groves and fishermen's huts are most prominently seen. The various light-houses are very interesting to approach from the sea and the red tile roof of a traveller's Bungalow occasionally relieves the monotony of distant view. It is not surprising that most of the coast villages are fishing villages and have embraced the Holy Catholic faith. For somehow, fish and the faith fit together nicely, and like the earliest apostles of Christ, the earliest converts to Christianity in India were fishermen.

Tithandathanam, Vattanam, Manakudi, Morkulam and Muthuregunathapatnam near Mariyur have salt factories; Tondi, Dhanushkoti, Pamban, Kilakarai and Valinukam are ports. Pamban has a regular lighthouse; the lighthouse at Tondi is a matter of a hung up lantern on a mast, so too at Panaikulam, they hang up a Dietz lantern from a pole, and a friend of mine calls it the Pole-star of Panaikulam. Uppur, Devipatnam, Attangarai, Rameswaram, Dhanushkoti and Valinukam are associated with the *Ramayana:* while Tirupalaikudi, Mandapam, Periyapatnam and Mariyur have ruins of ancient temples well

worth a visit. On the beach at Periyapatnam old coins of the days of the Pandyas are still to be found and a Siva temple in ruins. The Mariyur temple by its sanctity and antiquity is the most important of all of these. At Attangarai, the Vaigai empties itself into the sea. Mandapam is a sanatorium.

The others are comparatively unimportant.

Boat No. 49 of Seeni and Sikandar is the best for you to go about on your voyage, if you cannot manage to get a steam-launch or Motor-boat.

Leaving the two salt factories, of Tithandathanam and Vattanam, which are purely Government settlements with salt pans and salt stores, we come upon Tondi an old-time port celebrated in song of the Third Tamil Academy, in the miscellany of poems known as *Purananuru*. The tribute therein paid to the floral wealth and coolness of the place has become antiquated. Near the Traveller's Bungalow on the beach, the *Kaithai* (Pandanus Odorattissimus) no doubt blooms; but that is not a flower bearing honey nor is it haunted by bees. One looks in vain for the pools of the red lotus as vainly as for the extensive fields of paddy. The sand shimmering under the moonlight is no doubt plentiful and in fact the only thing most abundant next to sea water.

One of the many titles of the Sethupathi is the Warden of the Port of Tondi. It must have been not only a flourishing sea-port town, but absolutely the foremost one on this coast, to be so selected and set apart for adding lustre to the name of the Sethupathi.

But alas! its importance has dwindled, and with the opening of the Dhanushkoti line, shrunk into very little. A few sail ships visit this port and duty is levied on imported spices. Preventive work is busiest along the coast. Manohara's meeting Monantma here is a matter of Romance, of the soul's history, not set down in the dry-as-dust chronicles of the place. The whole soil is sandy: babuls and palms flourish. Locomotion is very difficult and much of the bustle is on the sea-coast with schooners arriving and oftener the fishing boats. People pass and repass on the beach between Tondi and *Nambuthalai* which is an annexe to Tondi.

Pudupatnam and Manakudi we pass by and come upon Tirupalaikudi which has the ruins of an old temple, observed traditionally to have survived through the four cycles of time known as the Yugas. Only in each yuga, the temple deity has changed name and the temple tree has changed nature as at Utharakosamangai. The population is mostly Mohamedan.

Devipatnam has been described in Chapter IV and Attankarai is where ths Vaigai meets the ocean. It is truer to say that the ocean pours its excess into the river than that the river empties itself into the sea. The Vaigai has indeed very little water to empty into the sea.

Attangarai as a place of pilgrimage, has a choultry endowed by the Sethupathi and there is also on the banks of the river, a temple dedicated to a forest deity, a Muniswaran. Otherwise its importance is nothing.

Betwixt Devipatnam and Attankarai we pass by the fishing village of Panaikulam, half a mile from the sea coast. It is at Panaikulam that the wealthy traders with Penang and Singapore, have built magnificent houses and have set up the Pole-star of Panaikulam.

There is no lovelier, more salubrious spot in all Ramnad than *Mandapam*. It marks the extreme most point in the district on the mainland of India. There are bungalows here, from which a view could be taken at once of both the Bay of Bengal and the Gulf of Mannar. Rocks of coral lie scattered all about and the soil is all heavy sand on which only palms and babuls grow.

The Rani's bungalow to the farthest east belongs to Mr. P. R. M. K. Abdur Rahiman Marakkayar, the richest, most influential and prominent man of the place. He comes of a line of wealthy ancestors engaged in the coast trade. He has another bungalow nearer the Railway line, most convenient for a stay at Mandapam. Many distinguished guests have been entertained here including I believe some Governors of Madras. Betwixt and between these two bungalows of Mr. Marakkayar are those of the Madura Company and of the Railway Engineer. On the southern side of the railway line are the railway Traveller's bungalow, the hospital and the stone mandapam from which the place derives its name. The betel leaves of this place enjoy a

considerable repute all over the district. Crow pheasants are the birds commonest met with here. Close to the railway bridge over the Palk strait on the south shore is an ancient temple, with one of the Sethupathi's choultries attached thereto. This is one of the eleven points or places at which the Sethupathi has to be met by the authorities of the Rameswaram Temple with full honours—music and drum, temple elephants and priests presenting temple offerings—whenever the Sethupathi sets forth on a formal pilgrimage to the sacred shrine.

Pamban whose lighthouse is a conspicuous landmark was once a flourishing port and is now much deserted. Except for the Port office to the south of the railway line, there is not much life in the place. A miniature Bombay at one time, it is a melancholy record of the past, with most of the houses in a state of pathetic ruin. There are two travellers' bungalows, one near the Port Office and another near the Light House. This latter is particularly suited to Indians as the Rajah's choultry hard by supplies very good food. Ruins of a Dutch fort are visible at the northern end of the town. Cocoanut groves abound and two of the hundred and eight purifying springs are located here, one on the sea coast and another in a tank. There are a few Islands close to Pamban which are well worth a visit. In one of them known popularly as the cocoanut island, large size cocoanuts of the Nicobar variety abound. Government propose to locate a marine Biology Museum in this island. Another island has hares running wild.

Rameswaram and Dhanushkoti have been dealt with in chapters II and III and skirting round we come upon Mandapam Camp south of the railway line. This is a settlement of the Ceylon Government for the transport of coolies to Ceylon Tea and Rubber estates. The coolies are got down at the Camp, kept under observation for a week or so, and then sent on to Ceylon, via Dhanushkoti and Talai Mannar. The whole Camp is beautifully laid out on either side of a grand trunk road leading straight south to the sea.

At either end, northern and southern, are officers' quarters and in between are the kitchens, the stores, the travellers' quarters and the Cooly quarters with a reservoir for water and a school house.

The arrangements throughout the Camp are ideal. The whole place is kept scrupulously clean. From shower baths and flush latrines and fumigation of clothes to cooking food with electricity, everything proceeds like clockwork and the thousand and more residents— fixed and floating— live the best ordered, the most systematic lives. It is a model one would wish to see copied widely and extensively. Passing Ramaswami Madam we come upon Pudumadam, another fishing village full of a Mohametan population. The beach is covered with piles of stones looking like Cairns and the boisterous sea-waves lash themselves into foam and leap and play the livelong day. The long moonlit nights are pleasant, but the place as a whole is very poor.

Periapatnam which we next come to, is no better, being simply another fishing village, full of Mohametans. It has a huge temple in ruins. Chanks have been fished for in its vicinity once and old coins are also said to be unearthed. The ruins of the old temple are fast crumbling to powder. The whole place is foul-smelling and dirty. Dried fish is sold in the open bazaar, like vegetables elsewhere. The houses are low and dingy and the lanes narrow and unclean. The place boasts of a board school and an indigenous Koran school.

Kilakarai is quite a lovely place to approach by sea and the Port Office is in an old Dutch building. The Customs Officer has a lovely room facing the sea. The waters beat the very basement and the spray floats in through the open window. The old Dutch buildings are in a state of splendid repair. There are two islands in the sea about a hundred and odd yards away from the port. A flourishing sea-port once, it has not lost all its importance. Sails of all descriptions are still to be seen here, and every man you meet is a Captain of some ship or another. Fishing boats abound. There are many Mohametans but the Catholic fishermen bulk largest. St. Antony's Church built in 1816 has lasted through a hundred and eleven years, eleven years longer than the Deacon's wonderful one Hoss Shay and shows no sign of decay. An artificial hillock representing Lourdes is an attractive feature recently supplied. In spite of the large number of elementary schools, the general level of literacy here is rather low.

The land route to Kilakarai is via Tiruppullani or on a straight road from Ramnad ten miles to the south. It is over a sandy tract and the Union authorities have sought very economically to improve the hardness and consistency of the road, by systematically shooting street-rubbish into the trunk road.

A magnificent mosque built purely in the Eastern style with straight capitals like a Mantapam, without the least suggestion of Moorish or Byzantine arches, stands over the remains of the very munificent Sithakathi (vide Chapter VIII).

Valinukam stands at the eastern most point of a spot of land projecting into the sea with Mariyur at the base. The salt Lagoon provides a good harbour to sailing boats in rough weather. Vali is said to have taken a view of Ceylon from this spot.

An account of Mariyur appears in Chapter VII and with Mukkaiyur where the Kundar falls into the sea, our little coasting voyage ends. Mukkaiyur has a catholic church and a school for Catholic Fishermen's children.

We pay the boatman and reach land here and pursue our journey by land via Kadaladi, Kamuthi, Abiramam and Partibanur, Railroad station to wheresoever we please. But there is nothing like a sea voyage to have a good look at the coast of Ramnad, in a panoramic view, with an occasional variation of sights at sea, under sun-dawn and star-light, the bright open splendours and deep mysterious darkness, with the life on land and the life coming to the surface at sea,—shoals of porpoises, sharks and flying fish,—the shifting scenery of the sea coast and the manifold variety, the multitudinous glory and splendour of the sea itself!

"When any church will inscribe over its altar, as its sole qualification for membership, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbour as thyself,' that church will I join with all my heart and with all my soul." —*Abraham Lincoln.*

'Man is two men: one is awake in darkness, the other is asleep in light.'

—*Kahlil Gibran.*

'Beauty is omnipresent, therefore everything is capable of giving us joy'.

—*Tagore*

NEEDS OF INDIAN BANKING.

BY MR. T. R. SESHAIER.

WHEN I was reading my Sunday papers one day I came across a very strange remark from a Calcutta Gentleman. In the course of an interview with an Associated Press Representative, he asks, "What is the record of purely Indian managed big banks in this matter"? If we look at the history of Indian banks, it is beyond doubt that their record is not an uninspiring one. But there is also an equal amount of truth that their record is not altogether satisfactory from the point of view of progress. Now comes the question, what is progress? To my mind a mere increase in the deposits and declaration of uniform rate of dividend every year do not signify any record, although this goes a long way with the lay investor. The subject of Indian banking has attracted a good deal of attention lately. Many in their enthusiasm for the cause of Indian banking have suggested remedies without diagnosing the diseases properly. It appears to be a habit with a certain sect of people and politicians including those who ought to know better to suggest committees, and that too under the blessings of the government. The latest recruit is Mr. S. N. Haji of the shipping fraternity, who moved a resolutiou in the Legislative Assembly for the appointment of a committee on Indian Banking. This step has been applauded by the entire Indian Press in spite of their opposition to Government committees in general. Now I ask in all seriousness—what is the purpose of such a committee? What useful purpose is it going to serve in developing the banking habits of the people?

Our point is this. We want the help of the government for making provisions for industrial and agricultural requirements. Have we seriously attempted anything ourselves and failed, so that we should appeal to the government for help? If that is so, then there may be something. On the contrary it seems that Sir Basil Blackett is right in saying that the time for appointing any such committee has not yet come. We have to put our own house in order. It is no argument to state that the Imperial Bank is getting certain benefits and we should also get them. We have to build our own institutions. Rev. Kneb Robert of Denmark, in a recent lecture at Madras stated that in

his country, people did things first and then asked the government for legislation, if necessary. The country progressed automatically because people helped themselves. Now, may I know whether we have made any attempt in doing things ourselves? By asking this I want to know whether the Indian stockholders have co-operated with the management. What are the sacrifices that they have made? As stated above increase of deposits and declaration of dividends do not connote any progress. If we turn to the history of many of the foreign banks and institutions of foreign countries, we find that they had all these difficulties, in fact something more. But the sacrifice, co-operation, national and sentimental character of their people alone made their institutions, what they are—a real power in their countries. In the case of an Insurance company, it happened that after the company had worked for twenty years, there was a great conflagration, the losses of which wiped off the entire assets of the company. There was a meeting of the board and the Chairman in his slow but solemn voice said that the capital of the company had gone and the surplus wiped off completely. One director got up and asked the president "What are we going to do? "Do", said the President. We are going to pay every cent of the loss even if it costs us all that is there (pointing to the securities of the company) and my own personal fortune." Not a word was said; but everyone quietly acquiesced in the proposal of the Chairman and the company serenely moved on its way. It is because of similar sacrifices that the Alliance Insurance Company of London, the Aetna Insurance Company of Hartford have become a power to-day. Their history teaches us a lesson as to what can be done by our own people. The deposits of the National City Bank of New York did not reach the billion figure because of government deposit or help. The United States of America carry nearly more than 3/4 of the total amount of life insurance in the whole world, *i. e.* \$ 700 per capita. We hear often these interesting figures. But seldom do we care to understand the cause of such progress. Such a condition was brought about by the spirit of co-operation and national sentiment of their people. In a country where there is not the spirit of self-sacrifice, a national sentiment and the spirit of co-operation evinced in the development of its important financial institutions, there is no use of blaming the government.

We have to build an institution and derive its benefit. If we start an institution we have to build it as strong as possible. Have we done this? The more profits, the more the dividends seems to be the policy of many of our concerns and the clamour of shareholders. The shareholders must co-operate with the management in building up its reserves. This can be done by a temporary sacrifice of the shareholders. The past years have shown the necessity for ample reserves. Here is a significant saying from Mr. R. B. Holland Martin of the Bank of Liverpool and Martins. "There is a tendency in some quarters to-day to claim that reserve funds are the property of the workers, not of the share holders, but broadly looked, a very considerable portion of the reserve funds belong to the business. If the busines is a going concern, they are not for this party or that, *they are there as a safeguard to ensure continuity of employment to the workers and continuity of remuneration to capital.*" It is very easy to build up reserves, if the shareholders decide, to give up 50% of the dividends for at least ten years to come. What is asked for is merely a postponement of consumption, a temporary sacrifice. The small units of dividends now distributed go into uneconomic use, which if concentrated and allowed to accumulate will bring in a good return in addition to making the financial position of the concern sound. By this temporary abstention, Reserve Fund would stand at a high figure and shareholders would be able to get even higher returns in future. If such a step is not taken, the position cannot be improved, unless some extraordinary circumstances happen. In other words what I emphasise is this —*that only the interest on capital is to be distributed and the business profits should be allowed to be accumulated.* In order to show more clearly the importance of Reserve Funds, I give below some specific instances.

Banks	Paid-up capital	Reserve Fund
	£	£
National Provincial Bank	9,479,416	9,479,416
Chartered Bank	3,000,000	4,000,000
District Bank	1,896,000	1,850,000
Royal Bank of Scotland	2,500,000	2,464,000
Westminster Bank	9,320,000	9,320,000
Midland Bank	12,666,000	12,668,000
Standard Bank of S. Africa	2,229,000	2,229,000

Another point I want to emphasise is that every stockholder and every employee of the bank should have at least a savings bank account. Supposing each man deposits Rs. 100 per year and if a bank has got 10,000 men, it means a deposit of 100 lacs in ten years. To the employee also this point must be emphasised. A bank employing a thousand people can easily have ten lacs in ten years and this sum is not liable to be withdrawn. Therefore the utmost co-operation of the employees, stockholders and the public can do a good lot to the cause of Indian banking. In 1925 a campaign organised by the employees, stockholders and officers of the Union Trust Company of Chicago enlisted 4,768 customers and a deposit of $ 11,649,190 in 90 days. This shows what can be achieved by co-operation and goodwill.

A joint propaganda on behalf of Indian banking as is done by the newly formed Indian Insurance Delegation is the most economical way of popularising banking among the masses. I suggest such an organization of the "Big Seven" (as I wish to call them) mentioned in the schedule to the Reserve Bank Act.

These are the needs of Indian Banking to-day. I wonder whether these can be tackled by a government committee and I leave this for the serious consideration of all those interested in the progress of our financial institutions.

Song of Saint Nanak

Blessed, blessed are the mad,
For they see in the friendless and forlorn
The Eternal King that moves in many masks.
Blessed, blessed are the mad,
For they hoard not but spend among the poor,
And glorify His Name

* * *

Father, my business is but this—
To sing the Sacred Name
And give myself in glad renouncement
To the poor, the lonely and the lost.
For in these masks the many-mansioned Lord
Doth mingle in His mercy with us all
To teach the mystic truth of sacrifice

T. L. Vaswani.

THE ARMAGEDDON IN CHESSLAND

BY M. NARASING RAO, B. A., M. L.

[For obvious reasons, the rhymes are sometimes deliberately made more fantastic than perfect. For the pieces, Indian names are preferred to European, being infinitely more appropriate—The Rajahs (*Kings*) and their Mantries (Ministers, *Queens*) leading their fourfold armies (*Chathur-angam*, the Indian name of the game) of soldiers fighting on Elephants (*Castles*), Horseback (*Knights*), Chariots (*Bishops*) and Foot (*Pawns*). The moves are sufficiently indicated. The cut pieces are put back into the box or bag—'the common sepulchre.']

The White and Coloured Kingdoms make
A war against each other:
Each King has sworn to pris'ner take
His rival royal Brother;
But, then, you cannot eat your cake
And have it too! O, bother;

On a square field, in black and white
Alternately, are painted
Squares eight times eight. O, what a sight!
The armies two, untainted
By fear, to fight are drawn with right
Or wrong tho'unacquainted.

The poor Foot-soldiers march before
To bear the brunt of battle;
Advancing on, they nevermore
Retreat, but sidecuts fatal
Deliver, or are struck down sore
Like sacrificial cattle.

Diagonally run the Cars
In more than one direction,
As swift and oft as in that farce-
Municipal election.
They crush, are crushed too, in the jars
Of bellicose destruction.

Clean o'er the heads of friend and foe
The Horses bound and sunder
The hostile ranks affrighted. Woe
To foemen tarrying under
Their trampling hooves, that clatter so
Like mingling peals of thunder!

Adroit, to caution well allied,
Sagacious beasts as they are,
Stride, short or long, straight every side,
Staunch friends of the Great Slayer,
The Elephants, that help to guide
The foe to his last prayer.

Right in the thick of fight are seen
The Rajahs and their Mantries,
Among the Four-fold armies, e'en
As self-appointed sentries:
Upon the issue hangs, I ween,
The prestige of their countries.

The Rajahs are to squat to move
More than a pace around 'em.
The Mantries, slim and wily, rove
O'er the whole field, confound 'em:
Save th'equine leap o'erhead, by Jove,
No earthly feat's beyond 'em.

Hurled are the fallen, then and there,
A common sepulchre in.
A King is taken prisoner,
Checkmated by the daring
Of an ill-fed adventurer
Long live the winning sov'reign!

CLEVER COUSIN CANNING

BY T. V. RADHAKRISHNAN.

I

SCHAME is a ruined chapel at a distance of two miles to the east of the old village of Villa-Beliet. An old friar came to this place some hundred years ago. Finding the place very convenient for his peaceful duties, he stayed there. The arrival of a new friar at the chapel was soon known to all the villagers. One by one all came there. Towards evening of that June the whole chapel was crowded with happy people who felt very much pleased to welcome a peaceful frair to their little village. The friar was also very enthusiastic to teach "The Good Faith" to such frank people.

Every Sunday they gathered at the chapel and listened eagerly to the truths of religion given out by the holy man. They were very much impressed when the friar preached them the ten commands of the Lord. The friar gave prominence to two things whenever he preached his Gospel: "Judge not others lest thou should be judged" and "The man who calls his brother fool is in danger of Hell-fire".

The people revered him much. His simple and religious life was the thing that attracted them most. They found him to be one who could never go astray from the path of truth and religion, who was the greatest of the philonthrophists, and who, as they belived, was a man born to direct them in all matters religious and domestic. So great was their intimacy with him that they never appointed even a servant to the household without consulting him. In short, F. Knought became their 'Dictator,' in all things. His humble abode had become the cabinet house of the whole village.

191516

Six months had passed since his arrival there. Christmas was fast approaching. On the 21st of December, there was a great rejoicing in the village. That day the good man would speak to his children in the evening. So there was a huge crowd gathering before the chapel The jubilant cries of the children were echoing everywhere. The little smart children in their new gay rustic clothes appeared enthusiastic. Though they were not to be expected to have a great interest for the sermon they were going to hear, it seemed from their cheerful faces that they enjoyed

a good holiday. The old were solemnly turning over the pages of the Book, the middle-aged and the more respectable of the village were witnessing the busy decorations going on about the chapel and exchanged now and then a few words with their neighbours. The solemn hour was rung. There was perfect silence. All eyes were turned towards the platform. The kind friar was there in all his simple but elegant attire. There was a grace in his bearing when he rose and addressed the eager audience thus: "My sons, I bless you all in the name of the Lord, who witnesses all our deeds. You have till now shown great respect to me and to Him whom I preach. You have till now proved yourselves to be true Christians and I am sure you will ever continue to be so. You have an opportunity now to honour the Lord, who gave Himself to save us. Only four days before us we have to celebrate the Holy Christmas. The Lord is born into the world on this day and we should receive Him into us by honouring His birth-day. But how to honour the Supreme Being? If you but act according to His sayings you please and honour Him much. Remember, my children, He gave His life to save ours. From to-day recall to mind your past deeds and repent truly, without any hypocricy about it, for your sins; for, "True atonement of sin consists in innocent repentance". By this you will be washed of your sins. Your pure selves will be ready to receive His and in turn to be received into His. Again know that He comes to judge you. So from today remember the warning "Judge not others lest thou should be judged". I appeal to all of you to prepare yourselves in the best manner possible to receive our Lord". The friar concluded his speech with this appeal. All the people gladly dispersed to their respective homes. He retired into the chapel.

Late in the night a deputation of monks waited upon F. Knought. The conversation was in a low and indistinct tone. But after a few hours, at about two o'clock the friar's voice was distinctly heard. "On the night of the 24th December," he said, "everything will be ready. Our Lord will have his tribute."

II

Two days passed. The day dawned. It was early morning, on the 24th when W. Witt got up and without caring

much for the biting cold of the early winter and the dense fog that was falling, went for a walk along the fields. He found at a distance something like a card-board, hanging from the branches of an oak tree. He went near the tree and found it to be a card-board with some inscription on it. As it was very difficult to make out those letters in that dim light when the dense fog covered everything, he tore it away from the branches and with great difficulty made out the inscription which ran thus: "I will visit you on the 24th night. Prepare well to receive me—C. Canning." It is no wonder if brave Mr. Witt himself trembled when he got at it. Canning was the terror of every villager who prided of some little hoard or possession. The out-law was very courageous and he had earned a name for himself of a notorious robber-captain. Unlike other robbers, he always intimated beforehand, the people of the place of his coming. He was always punctual at the time appointed.

Mr. Witt spread the news of the coming danger and showed to the villagers the warning board he had found. Soon a crowd was gathered around Mr. Witt. They were all at a loss what to do! At that time some more warning boards were brought to the place by some other villagers from various places. Some bore the news to those who were enthusiastically engaged at peaceful home in preparing earnestly for the celebration of a happy Christmas. Some hurried to their houses to hide their precious stones and jewels and other properties. Some who had not hitherto heard anything of Canning's deeds ordered the servants to prepare themselves for defending their houses and properties. Some were gone mad, one will say, when they ran from place to place, from man to man, again came back with as much haste, all the while hastily and confusedly relating to each and all the new danger to the village. In short confusion and panic reigned everywhere. Witt and some others who had something of courage in them to consider over the situation coolly, thought over for a long time how they could escape Canning. But hitting at no clever plan whatever, they all came to the conclusion that they should all request the friar. their constant friend and well-wisher. to direct them how to act at this time of danger.

III

It was twelve noon. A deputation headed by Mr. Witt waited upon the holy friar of the chapel. The friar came out; along with him also came a man of forty, in whom the deputation at once recognised the renowned Inspector of Police. When Mr. Witt related the matter to the friar, a sudden glow passed over the friar's face and he looked at the Inspector. There was a mutual transference of thoughts through their eyes. "We request Your Holiness," continued Mr. Witt, "to be pleased to direct us as to the course to be followed at present".

Before the friar began to answer, C. Plott snatched at the warning board held out by Mr. Witt and read it slowly but vehemently, word by word: "I—will—visit—you—on—the—24th–night–. Prepare–well—to–receive–me–C. C-A-N-N-I-N-G". "Ah—ha—ha!" laughed Mr. Plott. "He speaks as if he were the Lord! How many days more will he, wandering fool, escape me? You will soon receive your caning, long overdue". Then he turned to Mr. Witt and said: "Why do you fear this wretched fool? To-day he is caught! For the past three years he is escaping somehow or other. But to-day he IS CAUGHT. Be sure; I will not miss this opportunity! This very minute I will be off to Treacherome and be back with my Police Regiment in the evening. This day I will have the golden opportunity—the pleasure of saving the whole country from the haunts of this devil. Good-bye!"

After the Police Official had departed the friar said "My sons, I'm glad that you have great regard for my words. Now you all heard what the Police Inspector said. I'm sure he will not fail his word. Therefore, I think, it is enough you make the necessary arrangements to guard your properties. You may surely rely upon the faithfulness of your servants. In my opinion, the Police will not be in so large a number as to appoint separate guards for each house. So you may all hide your properties in a common place where you may appoint all your servants and the major portion of the Police Regiment to guard them. Even then should the robbers come in very large numbers it will be impossible to guard the properties. Therefore to be always on the safer side take care in finding such a place as cannot be easily discovered by them. This much I can say now."

They saw the soundness of his advice and reasonings. They began to consult among themselves. After a short discussion Witt and others came to the conclusion that the properties should be hidden within the chapel itself; for they thought that the robbers could not for a moment think that the properties might have been removed to such a far off and lonely place as the chapel was.

IV

In the evening the promised aid of the Police had come. After supper half of the Police were sent to the chapel where the servants of every household had already gathered to guard over properties of the whole village. Some of the remaining Police were distributed among the several houses to guard them too. Some were posted at every possible entrance into the village. They had orders from C. Plott to let in all the out-laws that night and take them from behind. With the remaining of the Regiment the Inspector established himself at the newly erected camp between the chapel and the village.

The people were very much pleased with all these arrangements. They all went to bed that night without any fear. The night passed away quietly. The day dawned—happy Christmas! The people were glad that they were not disturbed that night. They found that the guards had been withdrawn already. Their hearts were full with gratitude for the Inspector and so they hurried towards the camp to express their deep gratitude. But they found that the camp was also early broken! Some thought they had all gone to the chapel. They at once proceeded to it. But here also they found it quite deserted! Some tried to explain this desertion by saying that the Inspector might have captured Canning that night and so might have gone along with the whole regiment and the servants to Trecherome in order to hand over the fierce robber-captain to the Magistrate without the least delay.

But everything was soon explained: when they opened the door of the chapel, they found it also empty! There was panic and confusion again! Everybody was perplexed. This disastrous result proved Mr. W. Witt, the leader of the deputation, a mere want-wit. Cousin Canning had been indeed clever and cunning! It was only now that those poor villagers of VILLA-BELIEF, which was significant of its name, found that Schame was but a place of scheme; Trecherome, but a place of treachery; and Knougat was not a friar at all!

And Clever Cousin Cunning on the spot
Explains the schemes and plots of Knought and Plott.

ANAGRAMS.

BY A. V. K. KRISHNA MENON, M. A., B. L., L. T.
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A few days back, while teaching English in the Sixth Form, I had occasion to refer to the well-known anagram formed from *Horatio Nelson*, Viz., *Honor est a Nile* (ie., His honour is from the Nile). The students seemed to be very much interested and I told them a few well-known anagrams. The next day, one of them brought the latest number of *The Scholar* to the class and showed me the "anagram competition" in it. As, therefore, the subject is one interesting to the student population, I shall, in this short article, tell them what little I know regarding anagrams. Anagram means the transposition of the letters of a word. It comes from Greek *Ana Graphein*, which means 'to write over again'. But the number of different ways in which even a few letters can be arranged being very great, (with 6 different letters, it is ' × 2 × 3 × 4 × 5 × 6 or 720), the term is generally restricted to *such rearrangements as form other words or phrases.* It is therefore a word or phrase formed by transposing and writing over again the letters of some other word or phrase. Some may think that it is well-nigh impossible to transpose half a dozen letters to form a new word or phrase. When we remember that half a dozen letters can be arranged in 720 different ways, we see that the possibilities of forming new words are practically endless.

A perfect anagram is the result of transposing the letters of a word or phrase in such a way as to produce a new word or phrase *having some sort of Connection with the old.* The well-known anagram formed from *Horatio Nelson* is a perfect one, as every school boy knows that Nelson's fame rose to its height after the battle of the Nile. The making of perfect anagrams is a useful intellectual exercise and goes a great way to help one in thinking and in the use of words. Distinguished scholars and writers are known to have indulged in this pastime.

A few well-known perfect anagrams from the names of famous persons, which are likely to interest students and induce them to think out others, are given below:—

James Stuart—A just master

Florence Nightingale—cling on, feeling heart!
or
Flit on, cheering angel!
William Shakespeare—I ask me, has Will a peer?
Charles Dickens—Cheer Sick lands
Robert Southey—Robust hero yet
Alfred Tenneyson-Poet Laureate—Neat Sonnet or deep tearful lay.
William Ewart Gladstone—Go, administrate law well.

In selecting words for anagrams, it is advisable to take long words with several vowels in them, as these offer greater facilities for anagrams than short words with few vowels. Of the kind of words that are suitable, the following are a few:—

Revolution—Love to ruin
Astronomers—moon-starers
French Revolution—Violence runs forth
Telegraph—Great helps–
Penitentiary—*Nay, I repent it.*

As a useful intellectual Exercise, the readers may try to make good anagrams from the following:—

Catalogues, lawyers, soldiers, crocodile, midshipman, Surgeon, punishment, impatient.

The following names of well-known people also provide ample scope for good anagrams:—

Henry Wadsworoth Longfellow, Sir Robert Peel, Napoleon Bonaparte, George Thompson, Thomas Carlyle

The examples given will show that the mental exercise involved in thinking out anagrams is by no means trifling. At one time, indeed, anagram-making was a serious study and it was a belief in the Middle Ages that great truths could be discovered from the anagrams upon the words and phrases of Scripture. To those who have never tried, it may seem a very simple work to make an anagram, but they should attempt one to know that it needs skill and patience. It is expected that the readers of this magazine will in its next issue send forth anagrams of the words mentioned in the last paragraph and make the 'anagram competition' a feature of this useful journal.

DAME GOSSIP.

BY I. RAMA PANICKAR, B. A., B. L.

"True gossip is to scandal near allied
And thin partitions do their bonds divide."

WE get these lines by giving old Dryden a rather violent twist but the propriety of our assault must appeal to everybody, for after all, real gossip is nothing but scandal. From the dictionary one gathers, however, that gossip is scandal minus malice, but in practice one sees that the two are so closely connected that it is almost impossible to separate the one from the other.

"Better to reign in hell than serve in heaven" was Satan's idea. The line, however, does not show all that Satan probably meant; it ought to read "better to reign in hell where there is gossip than serve in heaven where there is none"—the additional clauses disturb the metre but express a tremendous truth—and one doubts if Satan wouldn't have revised his notions about hell had he known that that place was devoid of gossip! Every man, including after the logician every woman, has a bit of the Satan in him and doesn't like to be in a place where gossiping is not the fashion—although few would own up to such a thing.

There are some moments in life when one wants to look serious without feeling it, or when one says things without meaning them, and one such moment is when one says about another "Oh what a gossip he is; he ought to know better, let us avoid him". The plain truth, nevertheless, is that on most of those occasions one is not really moved to so much indignation. Invariably it is a pose purposely assumed with some object which wouldn't stand scrutiny. We knew a person who said he felt strongly that life was insipid if the world was quite free from gossip and gossip-lovers. He always stuck to the view that an occasional recreation by way of gossiping or scandal-mongering was not, after all, so bad as it was often thought to be; he even went the length of thinking that some readiness to receive gossip sympathetically gave one "a touch of the earth" making him "the low sun that makes the colour". To him "he was all fault that had no fault at all" and a tendency to receive and talk a bit of scandal was a pardonable fault. Now that was Tennyson with a vengeance!

An old English grandmother once rea hed Tennyson's height very nearly. The story goes that her grand-daughter who received attentions from two handsome lads, and unable to choose between the two, sought the grandmother's advice. "Just describe them a little" said the old lady. "Oh they are very nice both of them; the one is so good and never gossips but the other one is a bit of a gossip" replied the girl. "Then choose the latter, for I am sure he would make a better husband" was the good lady's advice. The girl accepted that advice, and the story goes that she had no occasion to repent her choice. An occasional inclination to gossip really does one good, as complete abstinence from it gives one the stiff neck—the most abominable sight in the world!

There are degrees in, and types of persons indulging in scandal-mongering. Eardley Norton speaks of a thoroughbred scandal-monger who directly he picks up a bit of scandal, almost automatically puts on his hat and rushes out on his bicycle just to publish his valuable piece of information. Now that is a typical business-like gossip. Perhaps Stephen Harvey had such a one in mind when he wrote.

> "And there is a lust in man no charm can tame
> Of loudly publishing his neighbour's shame
> On eagle wings immortal scandals fly
> While virtuous actions are but born and die."

A less harmful type of gossip is the one that takes precautions to avoid eavesdroppers and then lets the tongue wag freely. A third type closely imitates the second only with this difference that having quite finished the talk he gives you an anti-climax and says, "Let's stop this topic, it is too too rotten." A fourth type is always passive and receives gossip with an open mind. The first type of person is positively dangerous as he is always out for publishing things; there is always an under-current of malice in him. The second and the third types are less harmful as they indulge in their peculiar recreation quite innocently, and the fourth is absolutely harmless.

Curiously enough anything that one wouldn't say openly to the hearing of every body is unthinkingly termed scandal although the subject of talk is based upon truth. The element of truth in it must, strictly speaking, take the matter out of the region of scandal, but unfortunately the greater the truth the greater is the scandal!

There is just one ingredient, namely, malice which makes the otherwise sweet mixture of gossip turn bitter. Jumping on to another figure of speech, the presence of malice means some hideous wrinkles on Dame Gossip's cheerful countenance giving her the evil look. We like and respect Dame Gossip if she is blithe and buxom, but we hate her if she is grinning and shrivelled up.

The rule behind the exhortation, "Love your neighbour first, then your parish, then your country, and then the whole world" holds good also in gossiping. You begin with your neighbour first, and then widen your circle until it seems to take in the whole world. The rule is better adhered to by women than by men. They begin with the neighbour alright and progress along. The world's greatest scientists, generals, statesmen have always been men, but the world's greatest gossips have invariably been women! Their natural fluency of speech, eye for details, and want of more important occupation have contributed not a little to their success as gossips. It is always Dame Gossip and never Sir Gossip!

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Down. 1. Detrimental 2. Me 3. One 4. Sold 5. Hits 6 Eve 7. (N. Y. new york) 8. Correlative 12. Bed 14. Ian 15. Ore 17. Seine 19. Endow 21. Ale 22. Kid 26. Rep 27. Leo 29. Rim 31. Wren 32. Ends 35, 111 36. Yet 38. D V 40. O O (I owe)

BOOK REVIEW.

BHARGAVA KSHETRAM (In Malayalam.)

By I. Rama Paniker, B. A., B. L., Vakil, Palghat.

We welcome this accession to Malayalam literature for more than one reason, firstly as it is a healthy departure from the pedantry of most books written in malayalam—the author's style is simple and clear to a fault, and secondly as the work is a historical work of Malabar, constructed by a modern student of history with the care and discrimination that modern studies generally promote. The author has done his work ably and has successfully condensed within the short compass of a hundred and two pages the history of Malabar. The Landmarks of this history have all been brought into the account. The reader's heart sighs for the valour and the heroism that once was on this land, but alas! is not today. and for the distractions which brought ruin on the people It is a book we would gladly place in the hands of youth, and would get them to read as a text at school.

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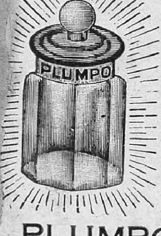

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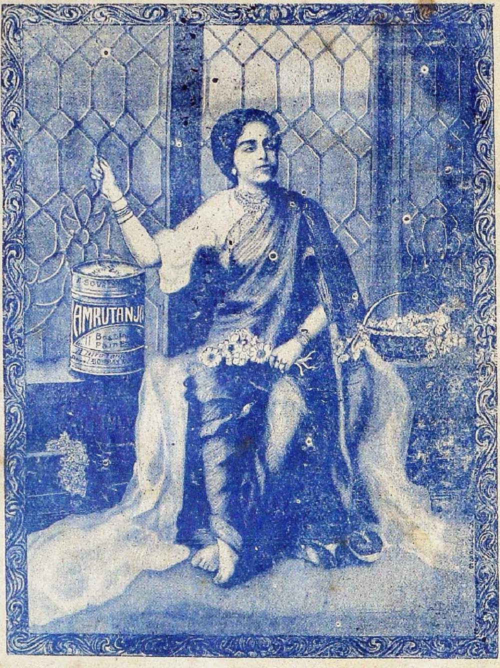

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